



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

**Our Mission is to joyfully
bring all people into the
knowledge, love and
service of the Holy Trinity,
Who dwells amongst us.**

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feast Days at 7pm,
*see the calendar section of this
bulletin for details.*

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

fr.nahachewsky@eeparchy.com



Sunday, May 15, 2022

**Fifth Sunday after Pascha - Sunday of the Samaritan Woman.
Octoechos Tone 4. Our Venerable Father Pachomius the
Great (346)**

Christ is Risen! Христос Воскрес!

Frozen Perogies for Ukraine

Help us gather some fund to support the victims of the war in
Ukraine by getting a bunch of delicious perogies!

There is limited stock left from yesterday's sale. Ask around at
today's "Fellowship" to get some while supplies last. \$8/doz.



Yesterday we had a lovely and very productive **PARISH CLEAN UP DAY.**

**A huge thank you to all who came and especially those who organized.
May God bless you all.**



Some of our volunteers (and perogy customers/guests) eating hamburgers during the lunch break.

Come inspect our sparkling parking lot, immaculate church windows, clutterless shed, tidy office, trimmed trees, washed walls, brilliantly replaced in lightbulbs and so much more.

About Grave Blessings. See Page 4.

Next Sunday we will have three of our brightest kids receive their First Confessions and their First Solemn Communion.

Please keep praying and supporting Adam, Alec and Drew
at this very important time in their lives.

Sunday of the Samaritan Woman

from: oca.org

The Holy Martyr Photina (Svetlana) the Samaritan Woman, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskevê, Kyriake; Nero's daughter Domnina; and the Martyr Sebastian: The holy Martyr Photina was the Samaritan Woman, with whom the Savior conversed at Jacob's Well (John. 4:5-42).

During the time of the emperor Nero (54-68), who displayed excessive cruelty against Christians, Saint Photina lived in Carthage with her younger son Joses and fearlessly preached the Gospel there. Her eldest son Victor fought bravely in the Roman army against barbarians, and was appointed military commander in the city of Attalia (Asia Minor). Later, Nero called him to Italy to arrest and punish Christians.

Sebastian, an official in Italy, said to Saint Victor, "I know that you, your mother and your brother, are followers of Christ. As a friend I advise you to submit to the will of the emperor. If you inform on any Christians, you will receive their wealth. I shall write to your mother and brother, asking them not to preach Christ in public. Let them practice their faith in secret."

Saint Victor replied, "I want to be a preacher of Christianity like my mother and brother." Sebastian said, "O Victor, we all know what woes await you, your mother and brother." Then Sebastian suddenly felt a sharp pain in his eyes. He was dumbfounded, and his face was somber.

For three days he lay there blind, without uttering a word. On the fourth day he declared, "The God of the Christians is the only true God." Saint Victor asked why Sebastian had suddenly changed his mind. Sebastian replied, "Because Christ is calling me." Soon he was baptized, and immediately regained his sight. Saint Sebastian's servants, after witnessing the miracle, were also baptized.

Reports of this reached Nero, and he commanded that the Christians be brought to him at Rome. Then the Lord Himself appeared to the confessors and said, "Fear not, for I am with you. Nero, and all who serve him, will be vanquished." The Lord said to Saint Victor, "From this day forward, your name will be Photinus, because through you, many will be enlightened and will believe in Me." The Lord then told the Christians to strengthen and encourage Saint Sebastian to persevere until the end.

All these things, and even future events, were revealed to Saint Photina. She left Carthage in the company of several Christians and joined the confessors in Rome.

At Rome the emperor ordered the saints to be brought before him and he asked them whether they truly believed in Christ. All



the confessors refused to renounce the Savior. Then the emperor gave orders to smash the martyrs' finger joints. During the torments, the confessors felt no pain, and their hands remained unharmed.

Nero ordered that Saints Sebastian, Photinus and Joses be blinded and locked up in prison, and Saint Photina and her five sisters Anatola, Phota, Photis, Paraskevê and Kyriake were sent to the imperial court under the supervision of Nero's daughter Domnina. Saint Photina converted both Domnina and all her servants to Christ. She also converted a sorcerer, who had brought her poisoned food to kill her.

Three years passed, and Nero sent to the prison for one of his servants, who had been locked up. The messengers reported to him

that Saints Sebastian, Photinus and Joses, who had been blinded, had completely recovered, and that people were visiting them to hear their preaching, and indeed the whole prison had been transformed into a bright and fragrant place where God was glorified.

Nero then gave orders to crucify the saints, and to beat their naked bodies with straps. On the fourth day the emperor sent servants to see whether the martyrs were still alive. But, approaching the place of the tortures, the servants fell blind. An angel of the Lord freed the martyrs from their crosses and healed them. The saints took pity on the blinded servants, and restored their sight by their prayers to the Lord. Those who were healed came to believe in Christ and were soon baptized.

In an impotent rage Nero gave orders to flay the skin from Saint Photina and to throw the martyr down a well. Sebastian, Photinus and Joses had their legs cut off, and they were thrown to dogs, and then had their skin flayed off. The sisters of Saint Photina also suffered terrible torments. Nero gave orders to cut off their breasts and then to flay their skin. An expert in cruelty, the emperor readied the fiercest execution for Saint Photis: they tied her by the feet to the tops of two bent-over trees. When the ropes were cut the trees sprang upright and tore the martyr apart. The emperor ordered the others beheaded. Saint Photina was removed from the well and locked up in prison for twenty days.

After this Nero had her brought to him and asked if she would now relent and offer sacrifice to the idols. Saint Photina spit in the face of the emperor, and laughing at him, said, "O most impious of the blind, you profligate and stupid man! Do you think me so deluded that I would consent to renounce my Lord Christ and instead offer sacrifice to idols as blind as you?"

Hearing such words, Nero gave orders to again throw the martyr down the well, where she surrendered her soul to God (ca. 66).

On the Greek Calendar, Saint Photina is commemorated on February 26.

Venerable Pachomius the Great, Founder of Coenobitic Monasticism

oca.org

Saint Pachomius the Great was both a model of desert dwelling, and with Saints Anthony the Great (January 17), Macarius the Great (January 19), and Euthymius the Great (January 20), a founder of the cenobitic monastic life in Egypt.

Saint Pachomius was born in the third century in the Thebaid (Upper Egypt). His parents were pagans who gave him an excellent secular education. From his youth he had a good character, and he was prudent and sensible.

When Pachomius reached the age of twenty, he was called up to serve in the army of the emperor Constantine (apparently, in the year 315). They put the new conscripts in a city prison guarded by soldiers. The local Christians fed the soldiers and took care of them.

When the young man learned that these people acted this way because of their love for God, fulfilling His commandment to love their neighbor, this made a deep impression upon his pure soul. Pachomius vowed to become a Christian. Pachomius returned from the army after the victory, received holy Baptism, moved to the lonely settlement of Shenesit, and began to lead a strict ascetic life. Realizing the need for spiritual guidance, he turned to the desert-dweller Palamon. He was accepted by the Elder, and he began to follow the example of his instructor in monastic struggles.

Once, after ten years of asceticism, Saint Pachomius made his way through the desert, and halted at the ruins of the former village of Tabennisi. Here he heard a Voice ordering him to start a monastery at this place. Pachomius told the Elder Palamon of this, and they both regarded the words as a command from God.

They went to Tabennisi and built a small monastic cell. The holy Elder Palamon blessed the foundations of the monastery and predicted its future glory. But soon Palamon departed to the Lord. An angel of God then appeared to Saint Pachomius in the form of a schemamonk and gave him a Rule of monastic life. Soon his older brother John came and settled there with him.

Saint Pachomius endured many temptations and assaults from the Enemy of the race of man, but he resisted all temptations by his prayer and endurance.

Gradually, followers began to gather around Saint Pachomius. Their teacher impressed everyone by his love for work, which enabled him to accomplish all kinds of monastic tasks. He

cultivated a garden, he conversed with those seeking guidance, and he tended to the sick.

Saint Pachomius introduced a monastic Rule of cenobitic life, giving everyone the same food and attire. The monks of the monastery fulfilled the obediences assigned them for the common good of the monastery. Among the various obediences was copying books. The monks were not allowed to possess their own money nor to accept anything from their relatives. Saint Pachomius considered that an obedience fulfilled with zeal was

greater than fasting or prayer. He also demanded from the monks an exact observance of the monastic Rule, and he chastized slackers.

His sister Maria came to see Saint Pachomius, but the strict ascetic refused to see her. Through the gate keeper, he blessed her to enter upon the path of monastic life, promising his help with this. Maria wept, but did as her brother had ordered. The Tabennisi monks built her a hut on the opposite side of the River Nile. Nuns also began to gather around Maria. Soon a women's monastery was formed with a strict monastic Rule provided by Saint Pachomius.

The number of monks at the monastery grew quickly, and it became necessary to build seven more monasteries in the vicinity. The number of monks reached 7,000, all under the guidance of Saint Pachomius, who visited all the

monasteries and administered them. At the same time Saint Pachomius remained a deeply humble monk, who was always ready to comply with and accept the words of each brother.

Severe and strict towards himself, Saint Pachomius had great kindness and condescension toward the deficiencies of spiritually immature monks. One of the monks was eager for martyrdom, but Saint Pachomius turned him from this desire and instructed him to fulfill his monastic obedience, taming his pride, and training him in humility.

Once, a monk did not heed his advice and left the monastery. He was set upon by brigands, who threatened him with death and forced him to offer sacrifice to the pagan gods. Filled with despair, the monk returned to the monastery. Saint Pachomius ordered him to pray intensely night and day, keep a strict fast and live in complete solitude. The monk followed his advice, and this saved his soul from despair.

The saint taught his spiritual children to avoid judging others, and he himself feared to judge anyone even in thought.

Saint Pachomius cared for the sick monks with special love. He visited them, he cheered the disheartened, he urged them to be thankful to God, and put their hope in His holy will. He relaxed...



Venerable Pachomius the Great, Founder of Coenobitic Monasticism Continued...

... the fasting rule for the sick, if this would help them recover their health. Once, in the saint's absence, the cook did not prepare any cooked food for the monks, assuming that the brethren loved to fast. Instead of fulfilling his obedience, the cook plaited 500 mats, something which Saint Pachomius had not told him to do. In punishment for his disobedience, all the mats prepared by the cook were burned.

Saint Pachomius always taught the monks to rely only upon God's help and mercy. It happened that there was a shortage of grain at the monastery. The saint spent the whole night in prayer, and in the morning a large quantity of bread was sent to the monastery from the city, at no charge. The Lord granted Saint Pachomius the gift of wonderworking and healing the sick.

The Lord revealed to him the future of monasticism. The saint learned that future monks would not have such zeal in their struggles as the first generation had, and they would not have experienced guides. Prostrating himself upon the ground, Saint Pachomius wept bitterly, calling out to the Lord and imploring mercy for them. He heard a Voice answer, "Pachomius, be mindful of the mercy of God. The monks of the future shall receive a reward, since they too shall have occasion to suffer the life burdensome for the monk."

Toward the end of his life Saint Pachomius fell ill from a pestilence that afflicted the region. His closest disciple, Saint Theodore (May 17), tended to him with filial love. Saint Pachomius died around the year 348 at the age of fifty-three, and was buried on a hill near the monastery.

About Grave Blessings: 2022

Grave Blessings are typically done between Easter Monday and the feast of the Ascension. Ascension this year happens on May 26th (a week from this Thursday).

I admit, this year I did not put Grave Blessings on the "Front Burner", but I am still happy to do them. However this week I will be away on the Eparchial Clergy Retreat, which does not leave us much time to organize a big blessing campaign.

I will be doing as many grave blessings as I can on Sunday, May 22nd just after lunch. I will start at **Woodlawn Cemetery** at Noon, then go to **St. Michael's Cemetery** at approximately 1pm. If you are planning to be at either of these places, please text me your names and which graveyard you will be at, so that I can let you know if I am running ahead of time, or behind time.

If you would like me to go to another cemetery, please let me know. If you are not able to be with me on Sunday the 22nd, contact me and maybe we can make a special arrangement for you. My number is 780-340-3726 or my email is fr.nahachewsky@eeparchy.com

Why do we bless graves annually?

Well, our loved ones are not removed totally from us when they die, they still live on in Christ. Our relationship with them is not over. We typically bless graves during this season so that we can share the great news of Christ's resurrection with them. Sometimes people even have a meal on the grave of their loved ones to show their continued communion with them. We recognize that they are separated from us by death, but also that death does not stop their existence, nor their ability to intercede for us (and we for them).



Are you looking for good wooden chairs?

Take a couple or maybe 70+. These would be great for anyone, but we have too many. Come see us about them before they are all gone.

They are well behaved, and cholesterol free!





UFest Edmonton Ukrainian Festival is a free event that honours and celebrates Ukrainian culture, food, music, visual arts, crafts and dance. It will take place on **Friday May 27th** (5:00PM - 11:00PM) and **Saturday May 28th** (11:00AM - 11:00PM) in Borden Park. We need many volunteers and are kindly asking you to consider helping our festival be a big success and volunteer today!

To sign up as a volunteer, follow these easy steps:

1. Sign up online at volunteer.ufest.ca
2. Create your profile
3. Sign up to volunteer for shifts and review your schedule

If you have any questions about volunteering or the new sign-up process, please contact volunteerufest@gmail.com.

For schedules of performances, workshops, and all the exciting events that are happening at UFest, please visit our website ufest.ca



HUMANITARIAN CRISIS IN UKRAINE

It has been some two months since Ukraine was invaded by Russia, leading to a violent war which has claimed thousands of lives and displaced millions of people.

Through the generosity of our parishes, faithful and friends, the Eparchy of Edmonton alone has raised nearly \$2 million dollars to help the innocent victims whose lives and country are being destroyed in this senseless attack on their sovereignty.

Our donations “follow the people of Ukraine,” wherever the need is greatest including:

- **Humanitarian Aid to Ukraine** supporting organizations on the ground including Caritas Ukraine, Ukrainian Greek Catholic eparchies, Sheptytsky Hospital (L’viv) and others who are helping the more than 11 million people affected by the war, including 6.5 million displaced internally, and 5.3 million who have fled to neighbouring countries. Donations are forwarded through the Catholic Near East Welfare Association (CNEWA), an organization providing pastoral and humanitarian support to the most vulnerable people around the globe.

- **Humanitarian Aid to help countries** welcoming the 5.3 million people who have fled to Poland, Romania, Moldova, Slovakia, and other countries, mostly women and children.

CNEWA is helping to direct funds where needed.

- **Humanitarian Aid for refugees arriving in Alberta** and welcomed by families throughout the province. We are working with the Ukrainian Canadian Congress and Ukrainian Canadian Social Services to support the settlement, integration, and spiritual needs of those arriving in our province.

The outpouring of love and support has been truly amazing, but the need is great, and it will continue to be as Ukraine defends its freedom for all their citizens in all parts of the country. We ask that you continue to be generous with your gifts, but mostly we ask for your prayers. Let us pray to God our Father and Our Most Holy Mother for an end to the suffering of war and for justice and peace in Ukraine.

Thank you for your prayers and financial support.

Given the humanitarian crisis in Ukraine, the annual collection for the **“Aid to the Missionary Church in the World,”** traditionally taken up on Pentecost Sunday, **will not take place this year.**

\$200,000 Humanitarian Aid Settlement Grant

Eparchial parishes and eparchial organizations undertaking projects and initiatives to support Ukrainian families and individuals who are fleeing the war in Ukraine may apply for a grant of up to \$10,000 for their project. The faithful of the Eparchy of Edmonton are preparing to welcome these families and help settle them and establish them into the community. Although each parish may have different means of providing support, we all can do something.

Grant Funding and Projects

Through the generous donations of our parishioners, friends, various organizations, and businesses, \$200,000 of the total amounts collected for Humanitarian Aid has been set aside by Bishop David to help the families fleeing Ukraine and temporarily settling in Alberta. Project ideas include:

- Host an event for the newcomers (brunch after church etc. where their meals would be paid)
- City orientation tours
- Spiritual and psychological counselling
- Welcome basket with essential goods
- Purchase of school supplies and backpacks
- Provide for a "free store" that has donated clothing, toys and personal items available.

More information can be found at the Eparchial Website: eeparchy.com

The Ukrainian Catholic Eparchy of Edmonton is hiring ...

...several summer positions that are made possible through the Canada Summer Grants (CSG) program. Eligible applicants must be:

- Between the ages of 15 and 30 (at the start of the employment term),
- Be a Canadian citizen, permanent resident, or person to whom refugee protection has been conferred,
- Have a valid Social Insurance Number and be legally entitled to work in Canada.

We are pleased to offer the following positions, each to commence in May or June 2022.

Further information on each role is available by clicking these hyperlinks, or by going to the Eparchial Website: eeparchy.com

- [Marketing Assistant](#)
- [Administrative Analyst](#)
- [Groundskeeper Cemeteries](#)
- [Religious Education Assistant](#)
- [Youth Development Coordinator](#)

Parish News

(and news from beyond our parish too)

- **Please pray for** several of our parishioners and family members including (but not limited to): Jennie, Mickey, Sister Andrea, Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Verna, Miranda, Sarah, Marge, Ann & Louis.
- **Happy birthday** to **Johanna Hrabiwchuk and Shug Puto** who celebrate their birthdays this week. May God grant you many happy years. Mnohaya Lita.
- The Parish still requires three more volunteers (& 2 backups) for the **upcoming casino** to be held on Thursday June 2 & Friday June 3 at the Starlight Casino West Edmonton Mall. Please contact Alex Schabel @ 780-908-3339 to be added to the volunteer list.
- Our Parish's **First Solemn Communion** will take place on May 22 during the Sunday Divine Liturgy. Please keep praying for our lovely, smart, dashing, vibrant kids.
- **Parish Picnic** on June 12th.
- Eparchial all parishes **"Liturgy in the Park"** at Camp Oselia June 19th.

- **Annual Clergy Retreat: May 16-20**, Sanctum Retreat Centre, Caroline with Retreat Master: Most Rev. Andriy Rabyi, Auxiliary Bishop, Archeparchy of Philadelphia.
- On Sunday, June 19th (Father's Day), Bishop David invites everyone to an **"All Parishes Outdoor Liturgy and Picnic"** at Camp Oselia. The Divine Liturgy with Bishop will begin at 10:30 am and will be followed by food and activities for all ages. We hope everyone will join us for this festive day of giving glory to God; the Father of all at Camp Oselia "God's Playground".
- This year our Ukrainian Catholic Camps are working together to present the best camps ever! **Camp St. Basil** will take place July 3-9, and **Camp Oselia** will take place July 10-16. We invite all children and youth aged 7-14 to come and play with us. More details will be available shortly.
- Both Camp Oselia and Camp St. Basil are **looking for adventure loving volunteers**. In particular we are looking for Cooks, Nurses, Life guard(s) and Camp Counsellors (teens). Our camps will take place the week of July 3-9 at Camp St. Basil and July 10-16 at Camp Oselia. We would love it if you can help for both weeks, but we would be happy to have you for as much as you can help. For more information please contact Fr. Bo at fr.nahachewsky@eeparchy.com.

Healing and Reconciliation: Pope Francis Will Visit Canada

On Friday, May 13th, the Vatican formally announced that Pope Francis will travel to Canada from July 24-29, 2022. The historic visit, focused on Indigenous healing and reconciliation, will be the fourth papal journey to Canada and the first since Saint John Paul II's visit in 2002.

Bishop Raymond Poisson, President of the Canadian Conference of Catholic Bishops (CCCC) welcomed the formal confirmation of the visit on behalf of Canada's Catholic Bishops: "We are immensely grateful that the Holy Father has accepted our invitation to continue the journey of healing and reconciliation with Indigenous Peoples of this land. In late July, Pope Francis will have the opportunity to visit Indigenous Peoples here in their homeland, as he promised when he met them recently in Rome. We pray for the health of the Holy Father as we undertake the intensive planning for this historic visit."

Canada's Catholic Bishops welcomed Pope Francis' apology to Indigenous Peoples for the Catholic Church's role in Canada's residential school system. The Holy Father expressed "sorrow and shame" for the abuse and lack of respect for Indigenous identities, culture, and spiritual values in the residential school system.

The Holy Father's apology was informed by private encounters between March 28th and April 1st with 32 Indigenous Elders, knowledge keepers, residential school survivors and youth representing the Assembly of First Nations (AFN), the Métis National Council (MNC), and the Inuit Tapiriit Kanatami (ITK).

Given the vast landscape of Canada, the limited time period for the visit and considering the health of the 85-year-old Pontiff, the Vatican has announced that Pope Francis will adopt only three communities as a base for his Canadian visit: Edmonton, Quebec City, and Iqaluit. The locations will limit travel for the Holy Father while still allowing an opportunity for both intimate and public encounters, drawing on participation from all regions of the country.

Edmonton is home to the second largest number of Indigenous Peoples living in urban Canadian centres. In addition, 25 residential schools were located in Alberta, the most of any province or territory in Canada.

Iqaluit, with close to 8,000 people, is home to the highest population of Inuit (3,900) of all Canadian cities with more than 5,000 people. Pope Francis was personally invited by Inuit delegates to visit the North during their meetings in March.

Quebec City provides an eastern hub for those who may wish to travel to see Pope Francis, especially Indigenous Peoples of the East. The region is also home to Ste. Anne-de-Beaupré, one of

the oldest and most popular pilgrimage sites in North America, drawing Indigenous Peoples and others from throughout Canada and around the world each year.

The Pope's visit will provide a unique opportunity for him, once again, to listen and dialogue with Indigenous Peoples, to express his heartfelt closeness and to address the impact of colonization and the participation of the Catholic Church in the operation of residential schools throughout Canada. The papal visit will also provide an opportunity for the shepherd of the world's 1.2 billion Catholics to connect with the Catholic community in Canada.

While dates and general locations have been confirmed by the Vatican, specific sites and a formal program will be developed in dialogue with Indigenous partners at the local and national level. Given the focus on Indigenous healing and reconciliation, the Holy Father is expected to visit the site of a former residential school and other locations of particular significance.

Typically, six to eight weeks prior to a papal visit, a full program and itinerary are released by the Vatican. At that time, the public will have an opportunity to learn more about how they may participate in the numerous events and related activities for the papal visit, along with volunteer opportunities and other relevant details.

The CCCC has appointed Archbishop Richard Smith as General Co-ordinator for the Papal Visit, to guide this immense undertaking on behalf of the Canadian Bishops. As Archbishop of Edmonton, the Archbishop also accompanied Indigenous delegates to the Vatican earlier this year and has long-standing relationships with Indigenous leaders.

Archbishop Smith commented on the appointment: "I am humbled to serve as General Co-ordinator for this historic visit from Pope Francis. I look forward to working with Indigenous Peoples from across this land, as well as local, provincial and federal partners, as we prepare to welcome the Holy Father and continue to walk together on this important healing and reconciliation journey."

The Catholic Church has a responsibility to take genuine and meaningful steps to journey with Indigenous Peoples of this land on the lengthy path to healing and reconciliation. A website was specifically created to openly discuss the papal visit to Canada. This web site will provide information on the historic journey of Pope Francis to Canada, a significant step on the road to truth, understanding and healing. We invite you to join us as we reflect, pray and prepare to welcome the Holy Father for these special days among us.

continued on next page...



“Pope Visits” continued from previous page...

The Bishops of Canada, as a tangible expression of their commitment to walk with the Indigenous Peoples of this land along the pathway of hope, have made a nation-wide collective financial commitment to support healing and reconciliation initiatives for residential school survivors, their families, and their communities. The Canadian Bishops announced a \$30M National financial pledge to support healing and reconciliation initiatives. The Eparchy of Edmonton specifically pledged \$100 000 to support healing and reconciliation projects in Canada. To show our support for this important step in healing and reconciliation, a special collection will be initiated in the month of June 2022 and, will be followed by a call to our parishes and

community for projects supporting the priorities of the Indigenous Reconciliation Fund. The Eparchy of Edmonton is grateful to work with Indigenous partners, as well as faithful members of the Ukrainian Catholic community to contribute to a more hopeful future based on mutual respect and commitment to moving forward together.

“But now, above all, it is a time to listen attentively to our Indigenous brothers and sisters, no matter how painful the reality of Residential Schools. They must speak. We must listen. Only then will truth be told, and heard, with the hope of reconciliation and a strengthening of the bond of our two peoples.” + Bishop David

We invite you to join us at our great Ukrainian Catholic

SUMMER CAMPS

as we



JOURNEY INTO THE MYSTICAL WOODS

Sunday to Saturday

JULY 3-9

at Camp St. Basil

Sunday to Saturday

JULY 10-16

at Camp Oselia

FOR ALL CHILDREN AGED 7-14

registrations and information can be found at
camposelia.com or eeparchy.com and on Facebook @Camp St. Basil

We are looking for teen volunteers to help us as camp counsellors, and also adults who can help us as a lifeguard and a camp nurse. If you can help, or if you know of someone who would be able to, please contact Fr. Bo



Free for Ukrainian Nationals fleeing the war
with volunteers who speak English,
Ukrainian and Russian



Father's Day: Sunday, June 19th

bring your family and join **Bishop David** as we celebrate

LITURGY in GOD'S PLAYGROUND



An All Parishes Picnic

We invite everyone to join us in prayer and community in the most beautiful Camp in the world, as we celebrate the **FAMILY** under God's glorious sky.

The Liturgy will be celebrated outdoors by Bishop David and other clergy at

10:30 am at Camp Oselia

which is located 45 minutes West of Edmonton.

(53230 Range Rd. 53 Fallis, AB)

Then stay for presentations, tours, games, food and fun. Everyone Welcome.

Bring a lawn chair. Food will be available for sale, or bring your own picnic.





Camp Oselia
God's Playground



Amaris Laetitia Family
Year 2021 - 2022

Dormition Parish Calendar

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|---|--|---|---|---|---|--|
| 15 Fifth Sunday after Pascha - Sunday of the Samaritan Woman. Octoechos Tone 4. Our Venerable Father Pachomius the Great (346) Matins Resurrectional Gospel 7. Acts 11:19-26, 29-30; John 4:5-42 10 am Divine Liturgy Fellowship to follow. 5:30 pm Appointment | 16 Our Venerable Father Theodore the Sanctified, Disciple of Saint Pachomius (364) Acts 12:12-17; John 8:42-51 7:30am Appointment The National Week for Life and Family Ends | 17 The Holy Apostle Andronicus and those with him; Passing into Eternal Life (1952) of Blessed Ivan Ziatyk, Protohegumen of the Redemptorists and Martyr Acts 12:25-13:12; John 8:51-59 Johanna Hrabiwchuk's and Shug Puto's Birthdays | 18 Leave-taking of Mid-Pentecost. The Holy Martyr Theodotus of Ancyra (284-305); Holy Martyrs Peter, Dionysius and Those with Them; the Seven Holy Virgins Acts 13:13-24; John 6:5-14 | 19 The Holy Priest-Martyr Patrick, Bishop of Prussa, and Those with Him (361- 63) Acts 14:20-27; John 9:39-10:9 | 20  The Holy Martyr Thaleleus (283-84) Abstinence from meat and foods that contain meat. Acts 15:5-34; John 10:17-28 | 21 The Holy Great Rulers Constantine (337) and Helen (330), Equals-to-the-Apostles Polyeleos Feast. Acts 15:35-41; Acts 26:1-5, 12-20; John 10:27-38; John 10:1-8 Likely First Confessions Day (if not, then the next morning) |
| Praying with Icons Course at Newman Theological College (7 weeks - Fr. Bo teaches) | | | | | | |
| Eparchial Clergy Retreat, with Bishop Andriy Rabyi of Philadelphia, in Caroline, AB | | | | | | |
| 22 Sixth Sunday after Pascha - Sunday of the Man Born Blind. Octoechos Tone 5. The Holy Martyr Basiliscus (286-305) Matins Resurrectional Gospel 8. Acts 16:16-34; John 9:1-38 First Solemn Communion Day 10 am Divine Liturgy with cake to follow Grave Blessings will be done in the early afternoon. Please contact Fr. Bo | 23 Our Venerable Father and Confessor Michael, Bishop of Synada (826); Venerable Euphrosyne of Polotsk, Hegumena of the Monastery of the Holy Saviour (1173) Acts 17:1-15; John 11:47-57 Victoria Day 5:30 pm Appointment | 24 Our Venerable Father Simeon of the Mountain of Wonders (596) Acts 17:19-28; John 12:19-36 11 am Appointment 1:30 Appointment 5pm Marriage Prep 7:30 pm Scouts Meeting  | 25 Leave-Taking of Pascha. The Third Finding of the Precious Head of the Holy, Glorious Prophet, Forerunner and Baptist John; Passing into Eternal Life (1951) of Blessed Mykola (Nicholas) Tsehelsky, Priest and Martyr Polyeleos Feast. Acts 18:22-28; 2 Corinthians 4:6-15; John 12:36-47; Matthew 11:2-15 | 26 The Ascension of our Lord, God and Saviour Jesus Christ Acts 1:1-12; Luke 24:36-53 7 pm Festal Divine Liturgy | 27 The Holy Priest-Martyr Therapontus (254-59) Abstinence from meat and foods that contain meat. Acts 19:1-8; John 14:1-11 7:30 Appointment | 28 Our Venerable Father Nicetas, Bishop of Chalcedon (716-40) Acts 20:7-12; John 14:10-21 Kateryna Orysiuk's Birthday |
| Praying with Icons Course at Newman Theological College (7 weeks - Fr. Bo teaches) | | | | | | |
| 29 Seventh Sunday after Pascha. Sunday of the Holy Fathers of the First Ecumenical Council of Nicaea. Octoechos Tone 6. The Venerable-Martyr Theodosia the Virgin (286-305) Matins Resurrectional Gospel 10 Acts 20:16-18, 28-36; John 17:1-13 10 am Divine Liturgy with cake to follow 5:30 pm Appointment | 30 Our Venerable Father Isaac, Hegumen of the Dalmatin Monastery (406-25) Acts 21:8-14; John 14:27-15:7 6 pm Eparchial Youth Commission Meeting | 31 The Holy Apostle Hermas; the Holy Martyr Hermes (138-61) Acts 21:26-32; John 16:2-13 6 pm Camp Oselia Society Meeting | I The Holy Martyr Justin the Philosopher and those with him (Second century) Acts 23:1-11; John 16:15-23 7:30 pm Parish Pastoral Council Meeting | 2 Our Holy Father Nicephorus the Confessor (829) Acts 25:13-19; John 16:23-33 Ulana Gnutel's Birthday | 3 Leave-Taking of the Ascension. The Holy Martyr Lucillianus and those with him Abstinence from meat and foods that contain meat. Acts 27:1-44; John 17:18-26 Cathedral's Perogy Supper | 4 Saturday Before Pentecost - All Souls Saturday. Our Holy Father Metrophanes, Patriarch of Constantinople (312-37) Acts 28:1-31; 1 Thessalonians 4:13-17; John 21:15-25; John 5:24-30 |
| Praying with Icons Course at Newman Theological College (7 weeks - Fr. Bo teaches) | | | | | | |

Sunday, May 15, 2022

Fifth Sunday after Pascha - Sunday of the Samaritan Woman. Octoechos Tone 4. Our Venerable Father Pachomius the Great (346)

After “Blessed is the kingdom...”:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life. (3x)

When the disciples of the Lord learned from the angel* the glorious news of the resurrection* and cast off the ancestral condemnation,* they proudly told the apostles:* “Death has been plundered!* Christ our God is risen,* granting to the world great mercy.”

Troparion: At the mid-point of the Feast, O Saviour,* water my thirsty soul with streams of true godliness;* for You cried out to all: Let any who thirst, come to Me and drink.* O Source of Life, Christ our God, glory to You!

Glory be to the Father, and to the Son, and to the Holy Spirit.

Kontakion: Drawn to the well by faith,* the Samaritan woman beheld You, the Water of Wisdom,* and drinking abundantly of You,* she inherited the heavenly Kingdom for ever,* becoming everlastingly glorious.

Now and for ever and ever. Amen.

Kontakion: At the mid-point of the Feast according to the Law,* Maker of all things and Master,* You said to those present, O Christ God:* Come, and draw the water of immortality.* And so we fall before You crying out with faith: Grant us Your mercies , for You are the source of our life.

Prokeimenon:

Sing to our God, sing; sing to our King, sing.

verse: Clap your hands, all you nations; shout unto God with the voice of joy.

Epistle: Acts 11:19-26, 29-30 (NRSV)

In those days, those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. The hand of the Lord was with them, and a great number became believers and turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to

the Lord. Then Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called “Christians.”

Alleluia verses:

Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

You have loved justice and hated iniquity.

The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints.

Gospel: John 4:5-42 (NRSV)

At that time Jesus, came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming,

and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

Hymn to the Mother of God

The Angel cried out to the One full of Grace: O chaste Virgin, rejoice! And again I say, Rejoice! Your Son has risen from the

tomb on the third day, and raised the dead. Let all people rejoice!

Shine, shine, O new Jerusalem! for the glory of the Lord has risen upon you! Exult now and be glad, O Sion! And you, O chaste Mother of God, take delight in the resurrection of your Son.

Communion Hymn

Receive the Body of Christ;* taste the fountain of immortality.

Praise the Lord from the heavens; praise Him in the highest.

Alleluia, alleluia,* alleluia.

Instead of Blessed is He Who comes... we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of We have seen the true light... we sing:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life.

Instead of May our mouths be filled... we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life. (3)

Instead of Blessed be the name of the Lord... we sing three times:

Christ is risen from the dead,* trampling death by death,* and to those in the tombs* giving life. (3)

After the final Amen: the Troparion "Christ is risen" is sung as at the beginning of the Liturgy, but with the addition:

And to us he grants life eternal;...

...let us bow to His resurrection on the third day.